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HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

EDITORIAL

As is our custom, we are making use of the December FLAME to elaborate on Kwanzaa. In this edition, we will list the nguzo saba(seven principles) and offer commentary on each, in hope that this commentary will give insight with regard to the application of Kwanzaa and its principles to our every-day lives.

Dec. 26 - Umoja(Unity) What is unity but a people's oneness of goal and their common willingness to work toward the achievement of that goal. We would be hard-pressed to believe that most African people in this country don't want to be free and self-sufficient. It would seem that this desire would be sufficient as a basis for unity. But it clearly isn't enough. Surely, the majority of us want to be free and want to be able to stand on our own. But there is the question of where our heads are. Some of us, while consciously wanting freedom and self-sufficiency, see things from the oppressor's point of view. For example, one of the things all of us would certainly wish freedom from is police brutality and murders of our people. But were some among us to push the idea of African communities having their own police precincts and actually controlling those police, their policies, and their behaviors, there would be others of us who would strenuously object to such an idea because we would view it as an offensive intrusion into the Caucasian's arena of power. Despite our unity of objective - freedom from abuse by police - we would lack unity of perspective and would fight each other.

There are Africans in this country who are opposed to the Caucasian-run political/economic system and believe we should separate ourselves from that system. But some of these promote a program of actual

return to the African continent, while others believe we should establish a "new Africa" within the borders of the continental United States of (occupied)America. In this instance, there is unity of goal(independence from the Caucasian powers that be), unity of perspective(more or less Africentric and nationalist), but differing ideas regarding the logistics of independence.

In short, it is an easy thing to speak of unity but not such an easy thing to bring about. All African people share an African ancestry. But our capacity to unify, in the U.S. as well as elsewhere, is complicated by the impacts of non-African institutions--religions, economic systems, mass-communications industries, etc. Many of us, maybe most, aren't quite sure who we are. Many of us have been so effectively molded by foreign influences that we can't distinguish our interests from those of the forces that stand in power over us. We must establish unity among ourselves. This does not mean that we will have to be mental and ideological clones of each other, that we will have to think exactly alike on every issue. But it does mean that we will have to arrive at agreement on some basic ideas related to our identity, our interests, and our needs and objectives.

Dec. 27 - Kujichagulia(Self-Determination) At the time of this writing, George Bush has just announced the deployment of U.S. military troops to Somalia for the alleged purpose of bringing sufficient order to that country to facilitate the proper distribution of food. This announcement follows last night's U.N. Security Council vote authorizing the use of force in Somalia. Somalia has reportedly become a veritable living hell, with death byhunger, disease, and bullets having become an every-day affair for much of that nation's pop-

ulation.

It is a horrible thing that has happened to Somalia. And we know that part of the blame for the crisis falls on the heads of the leaders of the former Soviet Union as well those of the U.S., who used Somalia as a playing field for cold-war games of super-power rivalry and, in the process, heaped weapon upon weapon upon that African country and then abandoned it as their games came to an end. But the U.S. and the Soviet Union could not have used Somalia without the consent of Somali leadership.

Many African people, on the African continent and elsewhere, are wary of this U.S.-led "humanitarian" mission in Somalia, questioning the motives of a U.S. government that has a history installing and toppling governments in foreign lands and otherwise engaging in political intrigue. Certainly, the motives of the U.S. are justifiably questioned. And there is the matter of image, of history. Here's the big European/Caucasian stepping onto African soil to impose his will. It is an image of colonialism. But image aside, the fact is that our Sisters and Brothers in Somalia are suffering terribly.

What would be best, from an Africentric point of view? Obviously, it would be best for this situation not to be. But since the situation does exist, it would be preferable for the Organization of African Unity, or some other organization or grouping of African nations, to put together an all-African force to go into Somalia and not only stop the fighting and see to the feeding of the people but bring stability to the country in the long term. This would be an exercise of the prin-

iple of self-determination. If Africa is, in this ra of the "new world order," to move out of its eneral dependent status, its leaders must act ccording to the principle of self-determination. his will mean the rethinking of the relevancy of he European-imposed national borders and the giv- ng of serious consideration to the idea of Africa s a nation or, at least, a strong federation of ations. A strong Africa will not only give pro- ection to African people in Africa but to African eople around the world.

Dec. 28 - Ujima(Collective Work and Responsibility) One of the most injurious things that has happened to African people in the U.S., and, to a lesser degree, African people in other parts of the world, is that we have taken on individualism. We speak of "doing what I want to do," "getting mine," etc. We see it every day and all around us--African people acting against our collective interests in favor of their own perceived self(individual)-interest. When Michael Jordan does a commercial promoting super-expensive athletic shoes, knowing they will have heavy appeal to young African males who cannot afford them and who, because of little sense of their own intrinsic worth, will die or kill to get these shoes, he's acting on behalf of his personal economic interests but is clearly not acting in the collective interests of African people, African people in economically impoverished urban areas in particular. We clearly must return to the traditional idea of our people that the community comes before the individual.

Dec. 29 - Ujamaa(Cooperative Economics) The Nation of Islam, under the leadership of Min. Louis Farrakhan; Tony Brown of "Tony Brown's Journal"; and numerous other African folks in this country have been pushing strongly for us to make every effort to establish and support "black" business.

(Cont. on page 12)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

From Other Sources

ome Real Dope On The "Drug War"

...Studies by the FBI and the National Institute or Drug Abuse in 1988 reported, independently, hat blacks represent only 12% of the nation's rug users. Further, these studies found that lacks and Latins use drugs at slightly lower ercentages than whites in every age category...

The media identifies 'cocaine mothers' with regnant black women when studies indicate that regnant black and white women test positive for lrugs at the same rate.

''Doctors turn black women over to child abuse uthorities for substance abuse during pregnancy t a rate 10 times that of white women'.(*Los ngeles Times* 4-22-90)...

'92% of those arrested in New York for drugs in 1989 were black and Latin, even though 80% of drug users nationwide are white.

"Black drug users often choose cheaper crack cocaine, while white drug users more often choose relatively expensive powder--the real fuel, in terms of percentage users and profits, for the drug trade...

"Last December...Minnesota's Supreme Court upheld, 6-1, the ruling that a state law imposing harsher penalties for possession of crack than for equivalent amounts of powdered cocaine discriminates against blacks..."

-from "Racism And The Drug War In The Media," pages 3 and 10, July '92 A LOOK AT THE REALITY: A HUMAN RIGHTS MONITOR

AFRICAN-DEVELOPED AIDS DRUG: THE STORY CONTINUES

"The federal government and Black doctors will soon conduct clinical trials to test the effectiveness of low dose oral alpha interferon treatments, Kemron and Immuviron, in treating AIDS patients.

"The National Institutes of Health(NIH) decision to support clinical trials followed a day-long meeting with the National Medical Association(NMA) an organization of Black doctors, the Food and Drug Administration(FDA) and Black AIDS researchers. Kemron and Immuviron were developed by African medical researchers...

"During the (Oct. 26) meeting, Nation of Islam Minister of Health Abdul Alim Muhammad, M.D., and Dr. Barbar Justice reported significant improvement in symptoms among patients at their Abundant Life Clinic offices in Washington, D.C. and New York. Their presentations were based on a study of 50 patients who received Immuviron...

"Dr. Davey Koech, head of the Kenyan Medical Research Institute and developer of Kemron,... is being asked to serve as a consultant. His work in developing and treating patients with Kemron led to treatments by Black doctors and the subsequent fight for clinical trials...

"Both Drs. Muhammad and Justice have been attacked by the white media...Dr. Muhammad was questioned about 'price gouging'. Six months of a treatment program with Immuviron costs $1,500 versus $4,000 for the AIDS drug AZT alone..."

-from "Government To Test African AIDS Treatments," pages 3 and 8, Nov. 30 THE FINAL CALL (Chicago, IL)

Public Enemy To Make Sojourn To Homeland

"...Public Enemy will make their first visit to the African continent in December 1992.

"The west African country of Ghana will host Panafest '92(Pan-African Historical Theatre Festival), December 12-19 in Cape Coast. The theme of the festival is the Reemergence of African Civlilization.

"Also in attendance will be entertainer, actor Isaac Hayes. Hayes has made several trips to Ghana and is currently chairing a project to restore and renovate the Old Slave Dungeons...

"The main venue will be the infamous Cape Coast Slave Dungeon where Public Enemy will perform and hopefully film a rap video centered around the African Slave Trade. They will also perform a major concert in Accra and Kumasi...

"The Minister of Culture for the nation of Ghana said that Panafest 92 will be opened to participants in the areas of drama, music, dance, poetry, film, video and lectures..."

-from "Public Enemy To Visit Africa," pages 3 and 10, Nov. 14 MILWAUKEE COURIER

Africans In Bolivia Come Together On Common Heritage And Problems

"For the first time since their ancestors were brought to Bolivia from Africa's Atlantic coast, the country's Black communities have met to discuss their common heritage and the problems they encounter in this Andean nation...

o

"Fifty representatives from 21 Black communities in Bolivia met beginning Sept. 25 in the town of Chulumani...

"Blacks, originally from Senegal in West Africa, were brought by the Spaniards to Potosi in southern Bolivia to work in the mines and the then world-famous *Casa de la Moneda* mint...

"With the Bolivian agrarian reform program of 1952, the Blacks became the owners of the lands (in the sub-tropical area of the Yungas)on which they lived and had worked for generations.

"The approximately 5,000 Blacks are now concentrated in a series of communities in Yungas, close to areas colonized by the Aymara and Quecha Indians...

"In April, Blacks celebrated the coronation of Julio Pinedo Bonifacio, the latest descendent of a Black royal family kidnapped from Senegal and brought to Bolivia with thousands of other Africans."

-from "Bolivian Blacks Come Together," page 12, Nov. 30 THE FINAL CALL

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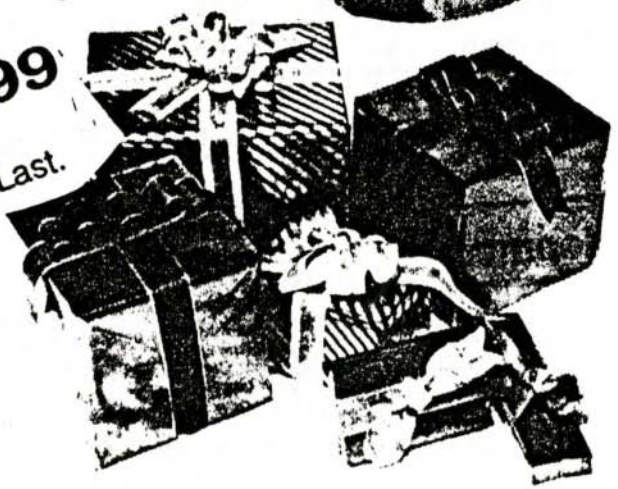

POETRY/STORY/GRAPHICS

JAMAICA

Coming alive
In Autumn is difficult
More difficult in Jamaica
Where life is vibrant,
Colorful,
Hides the poverty
Of Carlyle, the pumpkins
In accent orange, or turning yellow.
The pie, contented calm
Is above the oven,
Hot towering, wagon
Transport for the pulp,
The gratings, mingled with cinnamon,
The spice, embracing all,
Nothing more beautiful after all.
All spice,
Turned to me, to us,
More shaken, more pungent,
Thanks to baby's tears,
Shaken to tease--
As Jamaica.
I see him singing a song;
Jamaica sings with Bob; Jamaica jumps
With Bob;
We see the pattern, the dance,
The peppers at breakfast, tomato fast,
The once melon morning,
Glory in bloom, Jamaica.

-Ella Robinson
Lincoln, Nebraska

Yes, it makes all the sense in the world for us to have and patronize our own businesses. But this is not enough. It is the very nature of capitalist economics that the financial profit of those who own business takes precedence over the needs of those whom the businesses "serve." In addition to this, capitalism has evolved to the point where much of what is produced consists of things we do not need but are programmed to desire. This often has devastating results, as in the case of the athletic shoes. What we have need of is more than just the existence and patronizing of businesses own and run by African people. We need businesses that place the needs and interests of African people in first place, businesses that are owned cooperatively by African communities and/or by groupings of African communities to insure that our needs and interests are the priority.

Dec. 30 - Nia(Purpose) In the '70s, we got the message, "if it feels good, do it." Many of us have certainly taken that message to heart and brought the practice of that idea to an absurd "perfection." Patterning ourselves after Caucasian Hollywood stars and other shining role models, we find ourselves doing all kinds of idiotic and self-destructive things. We are in a state of emergency. This being so, we cannot afford to be acting without purpose. We have a responsibility to ourselves and each other to think before we act and to consider the possible consequences of our actions. We should be guided by the question: Will my people be helped or hurt as a consequence of what I may do?

Dec. 31 - Kuumba(Creativity) In this edition of our "Back In Time" feature, the focus is African-American classical music. When we listen to artists such as the late John Coltrane or Max Roach or/and any of a number of other practitio-

(Cont. on page 14)

Loss Of Traditional Eating Habits Held Responsible For Drastic Increase In Nutrition-Related Disease

"Obsessed with the taste of Europe and North America, Caribbean people have hcanged their eating habits, a situation which is leading to an epidemic of chronic nutrition-related diseases, experts here say.

"According to Wynanta Patterson, director of the Caribbean Foorland Nutrition Institute(CFNI) located on this northern Caribbean island, within the last 30 years the region has seen a shift from infections to non-communicable diseases such as heart attacks, diabetes, high blood pressure, cancer and strokes.

"'In Jamaica alone these diseases account for almost 50 percent of the total deaths each year. Most people of the Caribbean region consume too much sugar and salt, too much fat and too little complex carbohydrates, fruits and vegetables', says Patterson.

"...Dinesh Sinha, a nutritionist at CFNI...who spoke during a recent scientific research council-sponsored food and nutrition seminar, explained that Caribbean people no longer consume great quantities of peas, beans, ground provisions, nuts and tubers opting instead for animal products..."

-from "Taste For Western Delicacies Killing Native Caribbeans," page 13, Dec. 14 THE FINAL CALL

ners of African-American classical music, we hear the beauty that creativity can produce. When we look at the performances of the Dance Theatre of Harlem or at the pyramids and other monuments of Kemet(ancient Egypt), we see the beauty that creativity can produce. The products of the creativity of African people abound, all across the expanse of this earth. But too often, creativity is abandoned in favor of hoped-for commercial success. A result of this is that much of the enrichment that we could be getting for our spirit is enrichment we are not getting. Instead, we get veritable garbage that gives us no stimulation but serves the function of maintaining us in a situation of cultural and spiritual stupor.

But creativity is not just something applicable to the arts but to plain old every-day stuff. We can and must make use of our creativity/imagination to deal with such matters as the crack epidemic in our communities, our lack of political leverage, etc. We can do what we need to do.

Jan. 1 - Imani(Faith) We can do what we need to do. Faith is commonly spoken of in relation to the Creator. But such is not the only faith we require. We need faith in ourselves and in those who have shown themselves as worthy leaders. We, in having faith in ourselves and in each other, must not have uncritical faith, must not make ourselves vulnerable to easy betrayal. We must look out for ourselves and each other. And we have to develop and retain the ability to enrich faith with determination so that, when the concrete signs give little hope, we can find that hope inside ourselves.

-Editor

Back In Time

...early jazz, or jass, as it was called, was a music designed for dancing. It was here at this early stage that jazz was frowned upon by the musical establishment. Roughly, jazz came into existence around 1890, however, it was not until the 1920s that jazz began to take shape as a separate entity within the musical world. The shaping of jazz is largely due to the creativeness of Louis Armstrong...Armstrong began his career by singing, then playing the coronet, later switching to the trumpet. Armstrong was given exposure by King Oliver when Oliver asked Armstrong to join him in Chicago(1922)...Louis could play notes endlessly in an orderly fashion that kept the band swinging..

"when Louis Armstrong visited Europe in 1950, guards of special police had to be called out to handle worshipping crowds that mobbed him in nine countries. He had an audience with the Pope, and on his return, received a thank-you note from the State Department." Yet in the United States, if Louis Armstrong wanted to play in Birmingham, Alabama, he was forced by the racial customs of that city to enter the theatre through the rear door; if he was hungry, he had to go to the back; if he was thirsty, he could get his fill of water when he drank from the fountains marked "colored."

...America took swing, whitened it by pushing the white bands; Benny Goodman(inappropriately called the King of Jazz), and Glen Miller, while Count Basie(the real King of Swing), along with (Duke) Ellington and Jimmy Lunceford took a back seat. Ironically, the white bands had blacks as arrangers ...Three top white bands were using well known black arrangers, receiving credit for music they didn't create. Moreover, were collecting incomes much higher than their black counterparts...
-from JAZZ SPOTLITE NEWS, Keith D. Wright

Announcements

Ellis Liddell Enterprises will present "African Centered Energy in Motion - Unity of Purpose," live via satellite conference on January 29-30, 1993 at the Sheraton Colony Square Hotel; Atlanta, Georgia. Conferees can participate in the conference by calling 1-800-KNOW. To receive this transmission, your facility must have access to either a KU or C-Band satellite dish, or you can lease such equipment or you can make alternative arrangements with your cable television local access channel...Speakers include: Dr. Na'im Akbar, Drs. Nathan and Julia Hare, Dr. LaFrancis Rodgers-Rose, Dr. Yosef Ben-Jochannan, Dr. John Henrik Clarke, Haki Madhubuti, Dr. Wade Nobles, and others. For more information on this conference, contact: Ellis Liddell Enterprises
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